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ABSTRACT

Two communications skills courses were developed to improve the English fluency of Navajo students. Communications Workshop I (English 100) emphasizes basic skills review, by focusing on reading and writing short papers based on responses to readings and class discussions, and on personal experience. The course is intended to familiarize the student with verbal and non-verbal processes of communication and allow him to feel comfortable with their use. Communications Workshop II (English 101) emphasizes the communications skills necessary to meet basic literacy requirements of any college-level freshman or sophomore course in English. Organizational, rhetorical, and editing skills needed to communicate, clarify, and defend a point of view in writing are stressed. Individualized instruction is an integral component of these courses, and students participate in weekly "lab" discussion sessions to review and evaluate submitted work. This document presents the course objectives and describes the course calendar. It includes course outlines and paragraph descriptions of sequential class topics. The grading system for the course is supplied and appendices include a student characteristics and interest survey form, descriptions of sample class activities, and various course handouts and exercises. (DR)

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ED174297

COMMUNICATIONS WORKSHOPS FOR NAVAJOS IN A COMMUNITY SETTING

A COURSE PLAN

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BACKGROUND AND RATIONALE

The Navajo Reservation consists of 25,000 square miles and is both geographically and socially isolated. The current population is 150,000. The Navajo people possess a strong ethnic and cultural identity and are, in a very real sense, a nation within a nation. (Jenkins, p. 39)

They are a very poor nation, however. Unemployment/underemployment rates approach 60 percent while educational attainment is well below the U.S. average, with a mean of six years. Of the approximately 3,000 Navajo children who enter school each fall, 70 percent know no English. (Office of Higher Education, Navajo Tribe, Window Rock, Arizona, 1977). Further, the Tribe wishes to maintain its separateness and cultural pride, but it realizes that the Navajo people must be prepared to function in a world dominated partly or wholly by non-Navajo standards. One of these standards is literacy in English.

There are three general factors which affect the Navajo when learning English. For the typical student, English is almost always his second language (though he was "taught it" from grade school on). Secondly, Navajo culture has a rich traditional literature, but it is maintained orally. Written Navajo is in the embryonic stage, so for many who speak the language, print itself is a strange and intimidating medium of communication. Further, the structural differences between Navajo and English are vast. (English is a relatively "static" language of "objects", and thought patterns are linear in nature. In Navajo, concepts and words generally imply "process" and reasoning flows in a more circular pattern).

The average age of the student entering a freshman-level communications course in his own community on the Reservation is about 24 years, with ages ranging from 18 to 50. (Human Services Training Program, 1978). They come from divergent backgrounds ranging from the "traditional", whose members have seldom been off the reservation, and whose clan has lived for hundreds of years in the area; to the "city" Indian who has attended schools in urban areas such as Los Angeles and Salt Lake City while on placement. Most of these students have a high school diploma or GED certification, but have written and studied sparingly, if at all, since completing high school. Thus, the academic levels of the students are likely to vary even more than could be expected in an educationally impoverished setting.

Due to potential staffing shortages in the community setting and the divergent educational backgrounds of the students, the two courses presented in this paper will be taught simultaneously. The first of these, Communications Workshop I (ENG 100) emphasizes basic skills review, as well as reading and writing experiences based on personal responses to class readings and discussions, personal experiences, and individual needs and interests. The course is intended to reorient the student to the processes of communications and allow him to feel comfortable with their usage. Pre-testing will determine which students will enroll in this course, as it is a pre-requisite for the following course.

Communications Workshop II (ENG 101) emphasizes the communications skills necessary to meet the basic literacy requirements of any college-level Freshman or Sophomore course. The organizational, rhetorical and editing skills needed to communicate, clarify and defend a point of view in writing are stressed.

Noam Chomsky and other sociolinguists have argued that language learning is essentially generative. The need for communication sets off experimentation, selection and practice -- in a word, experience -- that improves skills. (Jenkins, p. 40). To this end, both courses stress writing experience. In addition to regular assignments, each student is required to keep a "Journal" of free writing. It can be used to respond to class activities and assignments, personal feelings, experiences, and readings. The instructor will read the journal entries once a week, offering discussion and feedback.

Individualized instruction is an integral component of these courses. In addition to individual instruction in class, each student will participate in a weekly "lab" session. During this session the instructor and the student discuss the week's writing assignment and the journal as personal writing problems are addressed.

COURSE DESCRIPTIONS

ENG 100 COMMUNICATIONS WORKSHOP I (3)

A course in communications skills -- reading, writing and discussion -- to prepare students for the Freshman-level work of ENG 101. The course emphasizes reading and writing experiences based on personal responses to class readings and discussions, personal experiences and individual needs. Students are required to attend one lab session per week. ENG 100 is a prerequisite for ENG 101.

ENG 101 COMMUNICATIONS WORKSHOP II (3)

A course in communications skills -- reading, writing and discussion -- to develop the skills necessary to meet the basic literacy requirements of any college-level Freshman or Sophomore course. Emphasis is placed on the organizational, rhetorical and editing skills needed to clarigy, defend and communicate a point of view in writing. Students are required to attend one lab session per week. (Prerequisite: ENG 100 or Writing Test).

OBJECTIVES

1. The students will begin to be able to speak, listen, write, and read competently and in an organized and critical manner.

2. The students will begin to understand the dynamics of communications and be able to communicate effectively with individuals in the different aspects of their lives.

3. The students will begin to assess their personal values and goals and integrate these with their decision making.

4. The students will begin to read with sufficient pleasure and write with sufficient ease so that both activities become a part of their daily life which they would be unwilling to give up.

5. The students will be able to complete the assignments found and described in the Writing Progression for this course.

6. The students will expand their vocabularies and develop or refine their ability to use a Dictionary and Thesaurus.

7. The students will be able to write an effective introductory paragraph for an essay.

8. The students will be able to effectively organize an essay.

9. (ENG 100 only) The students will develop a working ability with the several writing forms noted in the Writing Progression and be able to use them effectively in a story written for a specific audience.

10. (ENG 101 only) The students will develop a working ability with the several writing forms noted in the Writing Progression and be able to use them to write an argumentative essay which is fully developed and clearly organized and worded.

COURSE CALENDAR NOTES

The whole class of approximately 25 students has been scheduled to meet from 8:00 a.m. to 9:55 a.m. on Tuesdays for the Fall Semester, 1979. This session will be devoted to readings, class exercises, discussions and lectures. On Thursday, those students in ENG 100 will meet from 8:00 to 8:55 a.m. The students in ENG 101 will meet from 9:00 to 9:55 a.m. on Thursday. The Thursday sessions will be employed primarily for discussion and implementation of the writing assignments.

The first two-hour session (September 4) will be devoted to orientation. In this session the course objectives, plans and other background materials will be presented. Because these courses address basic skills areas, their content is largely proscribed.

All of the students will meet together for the second class session (September 6) for the purpose of evaluation for placement in one of the two sections. The students will be asked to provide a brief written statement evaluating their own writing abilities. All of the students will then fill out the "Personal Interests" form, (Appendix A), in addition to taking an evaluative writing test. On the following Tuesday students will be placed in either ENG 100 or ENG 101. The rationale for placement will be emphasized in an attempt to alleviate any "stigma" which might accompany the placement process. From this point on, the course calendar will be followed in a topical sequence.

Each student will have approximately 40 hours of in-class contact with the instructor. Lab sessions are added to this total.

TOPICAL CALENDAR

COMMUNICATIONS WORKSHOP I & II FALL SEMESTER

SEPT. 4 Orientation

6 Pre-testing

11 Unit I "What is Communication?" (Appendix B)
Human Relations exercise -- One-way/Two-way

13 (ENG 100) Communications as a picture of yourself.
Topic A assigned (see Writing Progression).
(ENG 101) Communications as a picture of yourself.
Topic A assigned.

18 Unit I (continued) "Language"

20 (ENG 100) Topic A is due -- Self Discovery discussion
(ENG 101) Topic A is due -- Self Discovery discussion

25 Unit I (continued) "Writing: Its History and Purpose"

27 (ENG 100) Communication as a picture of another person.
Topic B assigned
(ENG 101) Communication as a picture of another person.
Topic B assigned

OCT. 2 Unit II "Writing: How Do You Make It Sound Interesting?"
Style
Assignment -- read Chapter 1 through 8 in Chief

4 (ENG 100) Topic B is due -- Peer Evaluation of papers
(ENG 101) Topic B is due -- Peer Evaluation of papers

9 Unit II (continued) "Sentence Basics"
Discussion of Chief
Assignment -- read Chapter 8 through 14 in Chief

11 (ENG 100) Responding to outside stimuli, types of music.
Topic C assigned
(ENG 101) Responding to outside stimuli, types of art.
Topic C assigned

16 Unit II (continued) "Sentence Expansion"
Discussion of Chief (to end)

18 (ENG 100) Topic C is due and discussed
(ENG 101) Topic C is due
Further discussion of Chief
Topic D is assigned

23 Human Relations exercise: Broken Squares
Unit III "The Paragraph"

OCT. 25 (ENG 100) Topic D is assigned and completed
(ENG 101) Topic D is due and discussed

30 Unit III (continued) "The Introductory Paragraph" (Appendix C

Nov. 1 (ENG 100) Topic E presented and assigned
(ENG 101) Topic E presented and assigned

6 OFF: TRIBAL ELECTIONS

8 (ENG 100) Topic E is due
Topic F is assigned and discussed
(ENG 101) Topic E is due
Topic F is assigned and discussed

13 Unit III (continued) "Conclusions"

15 (ENG 100) Topic F is due
Topic G is assigned and discussed
(ENG 101) Topic F is due
Topic G is assigned and discussed

20 Unit IV "Organization: Putting it all together"
Human Relations exercise: Introspection; Personal Evaluation and Feedback
(ENG 100) Assignment: Oral presentation of instruction paper -- Due Dec. 4
(ENG 101) Assignment: Debate in "Peaks" issue -- Due Dec. 11

22 OFF: THANKSGIVING VACATION

27 Unit IV (continued)

29 (ENG 100) Topic G is due
Topic H is assigned and discussed
(ENG 101) Topic G is due
Topic H is assigned and discussed

DEC. 4 Unit IV (continued) "Being Aware of Your Audience"
Oral presentations: Instructions

6 (ENG 100) Topic H is due
Peer Evaluation
(ENG 101) Topic H is due
Peer Evaluation

11 Oral presentations: Instructions (continued)
Debate: Peaks issue

13 Final Topic I is assigned to both groups

18 Review and Wrap-up

20 Final paper is due, Topic I

REQUIRED READINGS

CHIEF by Frank Bonham

Class Handouts

REFERENCES

Dictionary (required)
Roget's College Thesaurus (optional)
CREATIVE RHETORIC by Francine Hardaway *
PROCESS AND THOUGHT IN COMPOSITION by Frank D'Angelo *
ENGLISH FOR AMERICAN INDIANS SERIES *

* These are shelved in the classroom and can be used at any time.

WRITING PROGRESSION

ENG 100 COMMUNICATIONS WORKSHOP I

TOPIC A Due Sept. 20 Autobiographical Incident. Write about an incident or specific event which was of some significance to you. You are to evaluate the experience to gain control of it. There is a chronological order. (at least 2 pages).

TOPIC B Due Oct. 4 Biographical Phase. You are to write about a significant period in someone else's life. The subject should be someone close to you. You could write about experiences you had with someone else over a period of time so that the reader could see what your friend is like. Use a chronological order. (at least 2 pages).

TOPIC C Due Oct. 18 Observation Paper. You are to write down what you see, feel, hear, smell and/or taste in a specific situation. You can record anything. No evaluation is necessary. DO NOT SAY WHAT IT IS YOU HAVE OBSERVED. Next week we will read your papers and the class will guess where or what you were doing. (1 page).

TOPIC D Due Oct. 25 Stream of Consciousness. Sit down and begin writing. Do not stop for 10 minutes. Do not evaluate or organize your thoughts, just record them.

Read through your paper and examine the tense (s) you have used. Now examine the direction of your thinking: present -- generalizations; past -- memories; future -- concerns, anticipations, hopes.

TOPIC E Due Nov. 8 Interview of a Fellow Student. Up to this point you have been recording reality as you see it. Now it is time to consider someone else's point of view. Interview another student and write it up in a question and answer format. Turn in both the interview and a summary of the interview next week. (at least 2 pages). (Appendix E)

TOPIC F Due Nov. 15 Instructions. Write instructions on how to do something. You must consider the reader's perspective as well as your own. These instructions should have a spatial order and deal with something very concrete. (at least 2 pages).

TOPIC G Due Nov. 29 Correspondence. Write a letter to a friend (a real, identifiable human being). In this letter talk about experiences and express opinions. Remember, you are writing to a friend. (at least 2 pages).

TOPIC H Due Dec. 6 Dialogue. In this paper you are to report a discussion between two or more people. It could be a generalized discussion or a real discussion. Unlike an interview, you are to report your point of view and not just that of the person being interviewed. (at least 2 pages).

TOPIC I Due Dec. 20 Story. You are to write a story that will be read by the 8th grade class at the Junior High. Although the order is chronological, a story demands a degree of objectivity and the use of several writing forms you have already used (i.e. - description, narration, dialogue, and changing perspective). You can write a story that was told to you or you can make one up. (4 pages).

WRITING PROGRESSION

ENG 101 COMMUNICATIONS WORKSHOP II

TOPIC A Due Sept. 20 Personal Resume. You are to write an autobiographical account focusing on your personal qualifications. It should follow the form of a Letter of Interest to a prosepctive employer. Analyze and evaluate yourself. Include your qualifications for the particular job (both work experience and personal history that is applicable) and a statement of why you are seeking that particular job. (approximately 2 pages).

TOPIC B Due Oct. 4 Profile or Portrait Defining Another. You are to write a paper which shows what a person is like, rather than telling. This is where the definition (by example) comes in. (approximately 2 pages).

TOPIC C Due Oct. 14 Report. Write a report which defines the nature of a particular place or situation. It could involve interview and observation and should involve some dialogue and description. (approximately 2 pages).

TOPIC D Due Oct. 25 Critical Review. By now you have all completed Chief by Frank Bonham. In this assignment you are asked to write about the future of the Santa Rita Reservation. Evaluate what happened to the Santa Ritas in the book. (approximately 2 pages).

TOPIC E Due Nov. 8 Analysis. Write a paper analyzing the importance of the San Francisco Peaks to Navajo traditional religious belief. Use all of the resources available to you to construct this paper. (approximately 2 pages).

TOPIC F Due Nov. 15 Research and Analysis. In the U.S. Forest Service environmental impact statement concerning the development of the ski area on San Francisco Peak, Dr. Kerrick presents a discussion of the significance of the area to Indian traditional and religious beliefs. In this paper, analyze Dr. Kerrick's position. (This paper is not an argument of defense). (2 pages).

TOPIC G Due Nov. 29 Critical Comparison and Contrast of Conflicting Views. In this paper you are to compare the conflicting points of view presented in your last two papers. Use one of the formats discussed. (2 pages).

TOPIC H Due Dec. 6 Cause and Effect. In the environmental impact statement the most ambitious plan of development was #6. What will result from its implementation to the environment, the economy of Flagstaff and surrounding areas? (3 pages).

TOPIC I Due Dec. 20 Argumentative. Pooling the writing forms you have employed throughout the semester, write an argumentative essay which is fully developed and clearly organized and worded. (4 pages).

GRADING

COMMUNICATIONS WORKSHOPS I & II

A student's performance in the areas listed below will determine his or her final grade. A final grade of A, B or C can be assigned to a student's work only when he or she can demonstrate the proficiency required for the course in which he or she is enrolled;

> Communications Workshop I (ENG 100) -- The student should develop a working ability with the several writing forms presented during the semester and be able to use them in a story written for a specific audience.
>
> Communications Workshop II (ENG 101) -- The student should develop a working ability with the several writing forms presented during the semester and be able to write an argumentative essay which is fully developed, and effectively and clearly organized and worded.

A student who has met the requirements of the course, but who does not yet write at the required proficiency by the end of the course, will receive a grade of E. The course will then have to be repeated or the E will become an F. *

TOTAL POINTS: A - 288 to 320 B - 256 to 287 C - 220 to 255

WRITING ASSIGNMENTS	POINTS
7 worth 15 points each 1 (final) worth 35 points	140
Journal worth 1 point per page	75
Class Contribution	40
Attendance (class and lab) 1 point each	45
Oral Presentation	20

* Final papers will be judged by at least 2 instructors.

APPENDIX A

SAMPLE "PERSONAL INTERESTS" FORM

BIOGRAPHICAL AND INTEREST INFORMATION

Please briefly answer each question. This information will assist all of us in doing a better job at meeting your needs. Thank you.

1. Name: _____

2. Home: _____ Phone: _____

3. What other schools have you attended?

_____

_____

_____

_____

4. What are your main interests? In school and out of school.

_____

_____

_____

_____

5. Why are you pursuing further education?

6. What have you been doing the past five years?

7. What other courses are you taking this semester? (list time and class days).

_____

_____

_____

_____

8. If you have taken any college English courses here or at another college, please list them.

Course	College	Put an X if you got a C or better
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

9. What is the best book you have ever read?_____

10. Why?_____

11. What is the worst book you have ever read?_____

12. Why?_____

13. Which magazines do you like to read?_____

_____

14. What kinds of writing do you like to read? Number these according to the order of preference. Number 1 would be the best and so on...

novels	short stories
scientific	mathematical
historical	business
essays	encyclopedia articles
editorials	news reports
plays	letters
poetry	Others:_____

15. Please put a check next to the kinds of things you like to read about.

love stories	football
rodeo	baseball
war	basketball
murder stories	track
mysteries	horses
famous people	space travel
mathematics	science fiction
historical events	cowboy and western stories
mythology	travel
legends	sex
religion	marriage
true life adventures	drugs
movie stars	current events
how to make things	love
sickness and disease	family planning
alcoholism	abortion
politics	international relations
education	arts
the environment	crafts
revolution	intertribal relations
foreign people	tribal politics
people	state government
reservation needs	federal government

APPENDIX B

DESCRIPTION OF THE CLASS ACTIVITIES FOR SEPT. 11, 1979

TOPIC OBJECTIVES

1. Students will review the different types and means of communication (i.e. - language, writing, actions (non-verbal), art, dance, etc., plus means thereof -- radio, t.v., ets.

2. The students will conceptualize the superior functioning of two-way communication through a participatory demonstration.

3. The students will examine the application of communication in family, social and occupational settings.

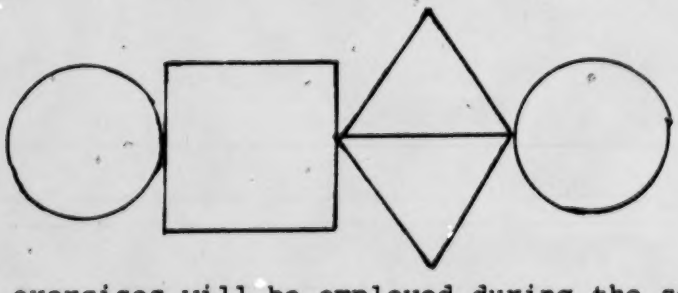
4. The students and teacher will get to know each other better.

STRATEGIES

1. The students will be involved in a round-table discussion resulting (hopefully) in a list of the types and means of communication to be kept by the instructor on the blackboard.

2. This is followed by the Human Relations/Communications exercise described below, which addresses objectives 2 and 3. *

The students are asked to use a circle, a square, and/or triangle and draw a figure as below, for example, using five items.



* Three exercises will be employed during the semester: a) One-Way/Two-Way, adapted from Vol. I, p. 13 of Handbook; b) Broken Squares, Vol. I, p. 25 of Handbook; c) Introspection; Personal Evaluation and Feedback, Vol. VI, p. 57 of Handbook.

Each student should take care not to let anyone else see his diagram.

EXERCISES

First Time: Demonstrator faces the group and is allowed to speak and use gestures. The group may ask questions in an attempt to replicate the demonstrator's diagram. *

Second Time: Demonstrator faces the group and is allowed to speak and use gestures. The group cannot ask questions.

Third Time: Demonstrator turns his back to the group and is allowed to speak, but cannot use gestures. The group may ask questions.

Fourth Time: Demonstrator turns his back to the group and is allowed to speak, but cannot use gestures. The group cannot ask questions.

Fifth Time: Demonstrator faces the group and is allowed to use gestures only. The group may ask questions.

Sixth Time: Demonstrator faces the group and is allowed to use gestures only. The group cannot ask questions.

-- Tallys are taken on the number of correct answers following the completion of each exercise.

-- Exercises are followed by a general wrap-up discussion and comments exchanged with respect to verbal communication.

-- In each exercise, the position of demonstrator is filled by a different student.

* The diagram must be replicated after each demonstration by the rest of the group.

APPENDIX C

SAMPLE HANDOUT, UNIT III:

SUPPLEMENT TO THE LECTURE ON THE INTRODUCTORY PARAGRAPH

INTRODUCTORY PARAGRAPH

A -- AUDIENCE ATTRACTOR
B -- BACKGROUND
C -- THESIS STATEMENT
D -- DIVISIONS

A [We are all actors performing on two stages -- the private stage where, in our hidden, secret thoughts we rehearse for the future, and the public stage where our acting is
B viewed by others.] [According to Frederick Perls, "we live on two levels -- the public...of our doing,... and the thinking...rehearsing stage, on which we prepare for the future role we want to play." For each of us these actions, which we learn, rehearse and finally act out, are
C the fulfillment of our individual script.] [This psychological script enslaves us by governing our life position, precluding free choice, until we recognize the tyranny and effect a
D conscious rebellion.] Scripts are rooted in the messages every child receives from his parents. [Their theme can be cultural, sexual, or unique to a family; their control constructive, destructive or nondirective, depending on content.]

A [In recent years metropolitan areas have been hit with the
B weight of the daily commuter.] [Staggering traffic congestion and the accompanying increase in pollution have given city officials a problem which simply must be solved.] But
C how? [The only feasible answer lies in a workable mass transit system that can curb downtown driving and still provide effective transportation for the working community.]
D [In order to successfully plan a system of this sort, one must first have knowledge of the current state of technology in the area of mass transit, an area which in the last few years has seen a tremendous boom in both research and development.]

A [As a nation our wealth and comforts are at an all time high;
B most American families own at least two cars.] [How fortunate we are today. But what about next year and the next ten years? At the rate we are going we will be lucky to even see Camel-
C back Mountain with its lovely haze of polluted air.] [Automobiles are one of the major sources of our pollution problem.]
D [This paper will concern itself with the effects of this pollution, what is actually being done to curb automobile pollution and what could be done hypothetically to solve the problem.

APPENDIX D

SAMPLE HANDOUT

TO AID IN WRITING ASSIGNMENT COMPREHENSION AND IMPLEMENTATION

INTERVIEWS

In an interview the writer is asked to report how someone else sees, or saw, a particular thing, event, or happening. Someone could be interviewed on his or her educational experiences, or a teacher could be interviewed on why he went into Mathematics or whatever.

In the following article, JOCKS, the writer provides us, the reader, with a summary of her interview with a woman athlete. All the information provided in the article was probably gained during the interview. Then it was organized into an easily readable piece.

The next article shows an example of an interview which is presented in the question and answer format. It is taken from A Conversation With Vine Deloria, Jr., found in the July, 1979, issue of Sun Tracks Magazine. Copies of the full interview are available.

JOCKS

MIKI GORMAN STARTED JOGGING IN 1969; NOW, AT 42, SHE IS ONE OF THE WORLD'S BEST MARATHONERS

Tall, athletic-looking Mike Gorman and his tiny (5' 1/2", 89 lbs.) Japanese wife, Michiko, attract little attention as they run around the track at a Los Angeles school near their home each morning. What makes them an odd couple is that Miki - not Mike - is the world-class athlete. At 42, she is the second best female marathoner in the U.S. (Kim Merritt, 22, ranks first.)

Last week Miki topped the women's field for the second year in the New York City marathon, covering the 26 miles, 385 yards in 2:43:10. In August she won the World Masters' (over 40) marathon in Sweden and last April was the first woman across the line in the Boston marathon - 416th in a field of 2,316 (she also won in 1974). "I give her all the encouragement I can," says Mike, an L.A. stockbroker who sometimes bikes alongside Midi during races. "But she's very determined and competitive."

Miki started running in an offhand way. Mike bought her a membership to the L.A. Athletic Club, where he plays handball. Enrolling in a calisthenics class, she was offered a choice of a stationary bicycle or jogging to warm up. Soon she bagged a trophy for logging the most mileage around the small, indoor track in one month. For three years she churned away, winning club competitions until 1973 when she entered an AAU marathon in Culver City. Not only did she win, she broke the record with her 2:46:36.

"She picked up running better than English," quips Mike, 39. Born in China to a Japanese doctor, Miki, two younger brothers and her mother returned to Japan when her father was drafted into the Chinese army. After the war she started college, but her father died and she had to work to help support the family. Miki held three jobs: she was a receptionist by day and played records in two coffee shops at night. "It was hard. I hated Japan," she recalls, and at 19 she dreamed of coming to the U.S. because "the American men I saw in the movies looked so sweet, so beautiful, so romantic."

In 1964, while learning shorthand at an American Army base, she babysat for a colonel's child. When he was transferred back to the States a few months later, she went along with his family. "I was so lucky," she says. "I was 28 and couldn't speak a word of English." In 1965 Miki took a job with a Japanese trading firm in downtown L.A. There

working as a secretary and living in a Salvation Army residence for women, she met Mike at a dance.

Married in 1966, they tried to have children. But not until after the Boston marathon in 1974 did Miki conceive. ("Physically and mentally," she explains, "I was very relaxed then.")

Afraid of a miscarriage, she quit training for three months. Miserable ("My body felt all clogged"), she resumed running and continued until one week before Danielle, now 2, was born. "Nobody wanted to see me because they were afraid," she recalls. "I was so big!"

Miki covers about 15 miles a day when training for a race. Because of her schedule, she and Mike have a limited social life - eating out usually means a local sushi bar. Her diet centers on broiled fish without sauce, rice and vegetables, vitamins, and tea with honey for quick energy. "After I run at night," she says, "I drink beer. I love beer."

Though Miki dreams of competing a woman's Olympic marathon, it seems unlikely. "Each host country gets to submit one new event, but Russia won't ask for a marathon because they don't have a good female long-distance runner," she reasons. Thus, she will continue in national marathons, running against mixed competition. "I wonder myself how long I'll be competing," she reflects. "I would like to go back and just run for fun and health. I know I'm going to keep at it forever - because it feels good."

BARBARA WILKI

A CONVERSATION WITH VINE DELORIA, JR.

SC: By education you are a minister ...
VD: No, I'm not, I never was ordained.
SC: Well, excuse me if I'm saying the wrong things, but you've been to seminary and you have a certain amount of sensitivity to Christianity as it relates to Indian people. In the next coming years, how do you see the relationship of Protestant and Catholic churches to Indian people. It seems to be declining.
VD: Yeah, it's declining very fast. When the older generation that was brought up before you had telephones and roads on the reservation, so that they are kind of a subject audience to the missionaries, when that generation dies off, then there's not going to be any more Christianity. I don't know what it is going to be, I don't know how many people are going back to the old traditions, but Christianity is gone. It is disappearing in white society very fast. You get the Fundamentalist, but they are more political than they are religious. Christian Fundamentalism is a political movement that has nothing to do with religion.

SC: What about such churches as the Native American Church? Do you see any growth in those in the coming years?
VD: Not really, I think there will be a new kind of secularism.

GK: What do you mean by that?
VD: Well, religion, as it has been known in the past by almost all peoples, is gone. Nobody really talks to spirits anymore, except a few traditional Indians. You can look through all of Christiandom and not find three people who have ever talked to a spirit.

SC: Do you see a new type of Indian religion emerging then?
VD: Well, I would like to see one, but it has to be taken out of the political arena. I think that the American Indian Movement to a

large degree politicized Northern Plains religion. OK, it is nice to have medicine men at Wounded Knee, but doing the Sun Dance has become kind of a macho criteria for becoming an activist rather than a religious thing. In the old days, you used to have to go through a year's training with a holy man in order to make a pledge to even do that. You can't get on a jet plane and fly from San Francisco to Rapid City and rent a car and run down and say,"I'm going to do the Sun Dance for three days and then go back." Indians ought to really beware of the politicizing of Indian religion, because what we are doing is what the Jesus freaks did to white society. If we tear our own religion apart, then that's going to be the end of it. You know, up there at Ponema where those traditionalist people live at Red Lake? They keep everybody out, and they do their own thing. That's how Indian religion is going to survive. Groups like that.

SN: You think that basically it will be a particular people in a particular land?

VD: Yeah, I think a lot of tribes are just going to lose everything. And very traditional tribes who are really able to maintain themselves and hold their communities together and keep their religion out of the popular realm and in the traditional Indian vein of seriousness are going to survive. But we've got to face it, almost all American communities have been virtually destroyed in the last thirty years. What are Western cities any more? They're thirty miles of suburb and lawn. They are not communities. If that happens to whites because of technology, it is certainly going to happen to a lot of Indians. Let's not kid ourselves. A lot of tribes are just going to be wiped out. Not by any direct threat by the white man, but simply by changing life styles.

SN: Expecially now with television and the communications media. Maybe thirty years ago they were more isolated than they are now, and, as that progresses, they'll become more involved in this country as a whole rather than remaining separate.

VD: Well, what may save this country is if we just run out of oil. Because if people can't go anyplace, then they are going to get bored as hell sitting at home, and they are gonna find out what their neighbor is like. Instead of driving a hundred miles to a rodeo, they're not going to be able to go anyplace, so they'll be right back where they were a hundred years ago. They're gonna have to get to know their own community. They are going to have to do community things. I think that may even save some of the cities. If you can't drive out of the area, if you can't run down to a shopping center fifteen miles away, you have to deal with your own neighborhood. Then you'll have little districts within cities where a community lives and things are going to come back together. So there is a chance that we will see a big transformation in American society because we won't have the energy to go anyplace.

SN: Speaking about energy, with this energy crisis that everybody is starting to realize is actually here to stay now, do you foresee any problems so far as Indian land base shrinking because the national government will be going to reservations for resources?

VD: Yeah, they're gonna take everything they can take. One way or another, I mean you've just got to get ready for that.

SN: You foresee that the reservations are going to come under attack like they were in the fifties?

VD: It's going to happen. They are going to take it. There is no way out of it.

SN: Legally?

VD: Well, what's legal today?

SN: I think that the most important thing in this area is not to educate the Indian people about this, but to educate white society to the fact that when the government comes in and takes these resources, they're doing it because they know that they can just go in there and take whatever they want.

VD: But you can't educate whites, that is a fundamental problem. You see more and more news stories about white people dispossessed by the Army Corps of Engineers. Now twenty years ago Indians were fighting the Corps of Engineers right down the line. And Indians tried to tell them this is what the Corps does. Nobody would listen then. You had numerous examples of white communities totally flooded out. The Corps of Engineers comes in, the guy has a quarter of a million dollar farm, and they give him eighty thousand dollars for it and kick him out. Look what's happened in Appalachia. Those are white people. Those are not Indians. See, I think what you've got to do is to get your own community together. Fight to get as high a price as possible, and go out like you were ITT or some strong corporation and buy some new land and set down your roots there and have enough money to buy the right politicians to leave you alone. See nobody is going to come into the Kennedy compound at Hiannis Port and disrupt it, because you've got enough money to keep them off your back. Right?

SN: Exactly.

VD: You've got to get out of the guilt and sentimentality and look at the cold hard facts. After they've taken everything they can take from the Indians, they're gonna turn around and take it from the whites. The whole idea of a corporation in English law is that you set up a legal individual that has eternal life. And that legal individual's job is to go out and own as much of the world as possible. You've created a Frankenstein. The world eventually will be owned by ITT.

SC: Do you see any increase in the Indian land base? For example, in 1863 the Government came to my tribe in Northern Nevada and made a treaty with us, and it was to be only a temporary document. After the war they would come back - and finalize it. They never did. So according to the treaty, eighty percent of the land in Nevada is ours. I would say that the tribe is split fifty-fifty today over wanting to pursue for some of that land back or to accept money. At this point in time, it could go either way. But suppose that more of the tribal persons did want to support getting more of that tribal land back, do you see that as a possibility?

VD: Sure. You're talking about Western Shoshoni. Yeah, I think they can just hold the line. That's been an absolutely outrageous situation up there. The government hanky-panky is so clear that if you had a couple hours on national television to bring the right federal officials and just quiz them about that land deal, the American people would be totally outraged. It is straight land theft. So with that as leverage I think they should hold out to the end. Sooner or later somebody in Congress or the Administration is gonna come up with a deal. You can have so many thousand acres and so much money. At that point I think practicality really ought to take over. If of that twenty million acres you can get three hundred thousand acres back and some money, get

it and run and set up your boundaries and make sure that you have enough precincts within the reservation so that you represent voting strength. Make sure you have enough money in unmarked bills so you can buy the right politicians on the state level, so that they will stay off your back, and work yourself into the local economy so that they can't touch you and hold on.

GK: How do you feel that spiritualism plays a part in all of this? Do you think that there is a conflict? Educated Indians go into white society trying to hold onto both things, and it really causes a crisis for some people.

VD: Yeah, I think you've got to keep one realization constantly in mind, that for Indians religion is something you do, for the white man it's a set of things you believe in. So the white man's religion is all up here. If you say yes to all these propositions, that means you're religious. If you're an Indian, you don't have to pay any attention to those propositions. What you have to do is do certain things that the community does. If you put it in another context, an old Indian about fifty years ago said, "Whitemen have ideas, Indians have visions." The white men have a single concept, it's a head trip. The Indian has a vision of the total thing. So while you are in the educational process you've got to keep your basic orientation toward the vision of the total thing. If you can do that, you can always transcend these individual concepts that are thrown at you. You've got to recognize that those are just things that are created in people's heads, that they have no reality. What throws you off is that the white people act as if they had reality. Property is the great concept for white society. Property stems out of the wandering of a few English philosophers. If you look at a lot of legal literature you constantly find anthropologists and lawyers trying to look at Indian cultures and say, "Well, look they did have a sense of property," trying to translate that over into legal language and transform that whole thing.

SC: In fact, that was one of Columbus' first remarks, characterizing Indians, that we didn't own property.

VD: Well, see nobody really owns it today.

SC: You mean the tribe?

VD: I mean in white society. The national debt is so high in relation that if you have to liquidate it you'd have to sell everything in the country to pay what you owe. Most people live in houses they don't own. The bank owns the houses. The whole structure is a fictional structure, and the reason it holds together is that it's so complicated that you can't break it down anymore. See you've got subsidies three ways on cotton, and you've got subsidies on tobacco. One government agency tells you not to do this and the other government agency makes you do it. And the reason the society holds together is that they've built so many structures that it can't fall apart. There's no room to fall apart.

APPENDIX E

SAMPLE EXERCISE

FOR USE IN LABS WHEN DEALING WITH STUDENT DEFICIENCIES IN SENTENCE CONSTRUCTION

ARE THESE COMPLETE SENTENCES OR SENTENCE FRAGMENTS?

If any of the following sentences are complete sentences, place a "C" beside the sentence. If the example is a sentence fragment, use the remaining space to rewrite the fragment as a complete sentence.

1. The object is dark brown and square with round knobs._____

2. Designed with white dots both back and front._____

3. Has a small object inside._____

4. It has a short hand and a long hand._____

5. Such as dressing up for work, school or for pleasure._____

6. The color navy._____

7. The object is round and hard._____

8. It also has channels._____

9. About 1/4 done again._____

10. It has an adjustable strap._____

11. You cannot see this object._____

12. There are also blue and light brown and dark brown._____

13. If he had seen the new truck._____

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